2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

175 rulers who sought to control her strategic position and fine natural
648 harbours. Phoenicians, Carthaginians, Greeks and Romans successively occupied the islands. Although it is generally held that Malta and Gozo formed part of the Byzantine Empire, virtually nothing is known of this period of Maltese history. In A.D. 870 the Arabs occupied the islands. Two hundred years later they were replaced by the Normans under Count Roger. After the death of the last Norman king, Malta shared the fate of Sicily and passed successively to the Swabians (1194–1266), the Angevins (1266–1283), the Aragonese (1283–1410), and the Castilians. In 1530,
[701] Emperor Charles V handed over Malta and Gozo with their protesting inhabitants as a fief in perpetuity to the Sovereign Military Order of St. John of Jerusalem, a powerful body of celibate nobles vowed to helping the poor, caring for the sick and waging war on Islam. Napoleon drove out the Knights in 1798, and in 1800 Britain replaced the French. The islands were formally ceded to Britain under the terms of the Treaty of Paris in 1814. Since then they have remained a British possession.

175 The most important recorded event in Malta's early history was
● 776 the shipwreck of St. Paul in A.D. 60.[1] During the three months he
795 stayed in Malta, he is popularly believed to have converted the
[797] people to Christianity. Whether he converted many is a moot point, but it is a fact that he baptized the Roman governor, Publius, who became Malta's first Bishop. The Maltese are in-
[796] tensely proud of the apostolic origin of their religion. *Missierna San Pawl*, 'Our Father St. Paul', as he is usually called, is the principal patron saint of the islands, and the feast of his shipwreck is a national celebration. Not surprisingly, there are many local legends about him. One holds that the first people to heed his gospel were the villagers of Naxxar, and that his preaching there was heard by the people of Xewkija in Gozo.

175 The line of bishops established with Publius was broken during
793 the long period of Moslem rule. Count Roger, however, re-
795 established and endowed an episcopal see. He also helped to arrange other details of ecclesiastical organization which had lapsed while Malta was under Arab domination. The present line of Maltese bishops dates from this period.

175 Malta had a considerable measure of local autonomy during the
642 Aragonese and Castilian periods. Public affairs were administered
646

[1] Acts 27 and 28.

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

communities where they became leaders, and the source of many new ideas and customs. In Ghaxaq, for example, I found that a teacher born in Valletta had been the one to introduce the custom of decorating the streets for the festa.

It is, of course, extremely difficult, if not impossible, to discover the motives which prompted people to choose a particular partit. The only possible clue to at least one set of reasons may well lie in the correlation between occupational class and partit affiliation. Apart from this class alignment, I found no evidence in Farrug, or any other village so divided, of any pre-existing structural division out of which these festa partiti might have developed. In view of the way membership is inherited, it would appear that the position which members of the great-grandfather generation occupied in the village class structure in some way influenced their choice of partit. There is some evidence for this, although not a great deal, to be found in the genealogies of the present generation. Frequent marriages with outsiders, emigration and the changing employment structure of the country over the past six decades have blurred this picture considerably.

But it is certainly possible that the new cult appealed more to those persons who held no office in the older confraternities and who performed no official functions in connection with the celebration of the annual festa of the village patron. Through the new cult they could gain offices and perform functions which hitherto had been monopolized by the circle of the village elite who surrounded the parish priest. Some informants have also mentioned that young men were particularly attracted to the new cult. In this we can see the universal resistance of the young to the authority of their elders, for by becoming active in the new cult, they were asserting their independence from the controls of the older generation. Were the secondary partiti then a form of protest against the established authority, a sort of underdogs' party?

Other facts appear to support the hypothesis that the foundation of the secondary partiti was in some way related to a wider working-class movement. Many of the partiti are dedicated to St. Joseph, the patron saint of the working classes who were beginning to organize themselves into formal associations throughout Europe. In Malta there are many signs that this devotion was very strong. In addition to the many new confraternities dedicated to

2: Boissevain E-5 (1960-1961) 1965
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In addition to the many new confraternities dedicated to him after 1850 (in Naxxar, Għargħur, Kirkop and Xagħra, for example) he was chosen as patron of the new parish churches of Kalkara, Qala and Msida. Moreover, four parishes have secondary feasts dedicated to him (Rabat, Għaxaq, Kirkop and Żebbuġ). Besides these Għargħur and Siġġiewi had St. Joseph partiti which succumbed to the 1935 Church regulations.

The identification of secondary partiti in general with St. Joseph is also perhaps reflected in the colour most have chosen as their symbol. It is blue, the colour of the banner of the Confraternity of St. Joseph. The supporters of many secondary partiti, even if their saint is the Virgin Mary, wave blue scarves about to show their loyalty to it. Their rivals display red scarves, after the colour of the banner of the Confraternity of the Blessed Sacrament, whose members support the titular saint.

The correlation between partiti and occupational class is also shown in the high proportion of village priests who are sons of families supporting the titular feasts. I once asked the leader of a secondary partit why this was so. He replied that it was only natural since the families of the titular partiti were in much closer contact with the parish priest. Thus their sons, rather than those of rivals, more often became his young helpers and altar boys and received the necessary recommendations to the seminary and other church-run schools. From there, some became priests, and others assumed positions of leadership with the various associations. Other informants suggested it was because the 'best' families support the titular saints, and therefore can afford the additional school fees and loss of earning power that are involved in having their sons become priests.

Of the 41 priests born and now resident in Żurrieq, Kirkop, Qrendi, Mqabba, Luqa, Għaxaq and Żebbuġ, 33 (80 per cent) are sons of families supporting the titular feasts. This percentage gains added importance by the fact that in each of these villages the secondary partit is either equal to or larger than the titular partit. The exception is Żebbuġ, where the secondary partit is decidedly smaller than the titular one. In Farruġ, though the local priest is from a St. Roque family, all the offices connected with the parish church, and 23 of the 30 key positions with Catholic Action, the Football Club and the Labour Committee, are in the hands of St. Martin supporters. Thus the members of titular partiti are not only closer to established authority, they often become part of it.

1/ [i.e. St. Joseph.—Analyst]

2: Boissevain E-5 (1960-1961) 1965
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[p.120]

CHAPTER VIII

The Village and the Outside World

557 Every Maltese is at the centre of a large network of kin relations.
602 Thus, when the need arises, many people are able to move along the intricate channels of consanguinity and affinity to establish personal contact with influential persons. It has also been noted that this network of kin can be extended artificially. Important persons, such as politicians, police officers, high civil servants and professionals are often invited to become godparents, marriage witnesses and confirmation sponsors. These relationships are constantly manipulated to bring individuals in touch with decision makers. This gives a personal content to many official decisions. Since most people honour the obligations of kinship, friendship and neighbourhood, requests which appeal to these values stand a good chance of a favourable reply. But a large network of kinsmen can also be a liability to a civil servant, for the favourable
557 602 647 treatment he is expected to give a kinsman often conflicts with the civil service ethic of impartiality. This can place persons in authority in awkward positions, since the refusal of a request may seriously affect either their personal relations or their professional integrity. Maltese civil servants thus work under pressure which is quite unfamiliar to their counterparts in larger, less intimately related societies.

II

171 Another method of handling contacts with authority is through influential patrons. By 'patron' I mean a person who uses his
557 influence to assist and protect some other person, who then
771 becomes his 'client'. In a Catholic society there is a strong ideo-
776 logical basis for a system of patronage, for there is great similarity between the function of saints and mortal patrons. Michael Kenny points to this correspondence in his study of patronage in Spain[1] and, in general terms, his analysis is equally applicable to

[1] 'Patterns of Patronage in Spain', *Anthropological Quarterly*, XXXIII (January 1960), pp. 14–33.

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

Malta. He sees the patronage system in Spain as a pyramidal structure incorporating both the natural and the spiritual worlds. At the top is God, the supreme patron who is not dependent upon anyone. At the base are the persons who have no clients. Between these lowly clients and God there are many different ranks of patrons, each of whom has his own small pyramid of clients. They, in turn, are clients dependent upon other higher and more influential persons. The patrons of each rank form a group which asks favours from one another on behalf of their clients.

The intermediaries between man and God are the saints, who are closer to God than man is. A person who seeks to influence the decision of a higher authority similarly looks for a person who, by virtue of his kin relation or social position, is closer to the decision maker than he. In view of the functional similarity of saints to living patrons, it should not come as a surprise that the word for patron in Maltese is 'saint' (*qaddis*; plural *qaddisin*). Several proverbs underline the important role that patrons play in Maltese social life. Here are two: 'Without saints you can't get to heaven' (*Minghajr qaddisin ma titlax il-ġenna*); and 'You can do nothing without saints' (*Minghajr qaddisin ma tagħmel xejn*). Another points to the fact that any patron-client relationship is not without obligation, even danger, for the client: 'He who fattens you will kill you' (*Min semmnek joqtlok*).

Who are these 'saints', these men of influence? For the most part they are people who have already been encountered, albeit in a slightly different capacity. They are the professionals, the civil servants and, in general, the wealthy and powerful. They are persons, respected for their education and social standing in the world outside the village, who can deal as equals with other important people and decision-makers, many of whom are their relatives and former classmates. Their patronage is sought by individuals and groups alike. They are often asked to become god-parents, and they are called on to handle the ceremonial, business and political relations of clubs. They are also called on to help secure employment, building permits, hawkers licences or a long-delayed hearing at the law courts. Generally speaking, villagers choose patrons from the circle of influential people with whom they have the closest contact: the local professionals, the parish priest and clergy, the important landlords, all of whom command respect outside the village. Some clients are related to their

2: Boissevain E-5 (1960-1961) 1965
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[p.144]

Appendix A

Feste and Band Club Partiti

	Titular Feast	*Band Club*	*Secondary Feast*	*Band Club*
A. FESTA AND BAND CLUB RIVALRY				
GHAXAQ	The Assumption	'St. Mary'	St. Joseph	'St. Joseph'
GUDJA[1]	O/L of the Rosary	'La Stella'	O/L of Consolation	'O/L of Consolation'
KIRKOP	St. Leonard	'St. Leonard'	St. Joseph	'St. Joseph'
LUQA	St. Andrew	'St. Andrew'	O/L of Consolation	'Union'
MQABBA	The Assumption	'King George V'	O/L of the Lily	'Lily'
QRENDI	The Assumption	'St. Mary'	O/L of Lourdes	'Lourdes'
RABAT	St. Paul	'Count Roger'	St. Joseph[2] (Franciscans)	'L'Isle Adam'
VITTORIOSA	St. Lawrence	'Duke of Edinburgh'	St. Dominic[2] (Dominicans)	'Prince of Wales'
ŻEBBUĠ	St. Philip	'St. Philip' 'St. Philip's Festivities and Social Club'	St. Joseph	'De Rohan'
ŻURRIEQ	St. Catherine	'St. Catherine'	O/L of Mount Carmel	'Queen Victoria'
B. INTER PARISH AND BAND CLUB RIVALRY				
QORMI	St. George	'St. George'	St. Sebastian	'Pinto'
RABAT, GOZO	The Assumption	'Leone'	St. George	'La Stella'
SLIEMA	Stella Maris	'Stella Maris'	Sacred Heart	'Sliema'
VALLETTA	St. Paul	'La Vallette'	St. Dominic[2] (Dominicans)	'King's Own'

[1] Both saints are secondary; the titular is the Assumption of Our Lady.
[2] The devotion is centred on a church in the parish that is run by regular clergy. The rivalry is thus classified midway between A and B.
[3] Though this is the main feast, the titular of the parish is Our Lady of Porto Salvo.

[576]

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

from the gala coach of the dignitaries of the Island to the peasant's cart.

Very many inquiries have been made into the origin of the blessing of quadrupeds on this festival, none of which, however, has proved satisfactory.

That St. Anthony has been long recognized as the patron and protector of the lower animals, and particularly of pigs, is a well established fact.

Fuller, in his "Worthies." says: "St. Anthony is universally known as the patron of hogs, having in all pictures a pig for his attendant, though for what reason is unknown, except because being a hermit, and having a cell or hole digged in the earth, and feeding principally on roots, he and the hogs were both alike in their diet and lodgings."

When St. Anthony was living in the

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

173 desert, away from the rumours of the
•776 world, for the only object of serving God,
825 the devil tried all his means to tempt the old hermit and win him to himself—the Saint, however, always held fast and kept faithful to God. The fiend, seeing that all his efforts were vain, took to frightning and tormenting the good hermit. On several occasions he appeared to him amidst a flock of wild beasts. Anthony, however, was never frightened, he soon invoked the name of our Lord and signed the cross for help, and the devil enraged was always obliged to leave him unhurt.

796 This is probably the reason why ani-
825 mals are blessed on St' Anthony's day,
173 so as to keep off the devil from them, and thus man is less liable to be injured or hurt by them.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

Saint, instead of the old period of *Beil* time which was the beginning of May? —I do not believe that a satisfactory explanation of these circumstances has yet been given by any of the antiquaries. It was perhaps to transfer the practice or custom of lighting these fires from a Pagan to a Christian object.

The Nativity of St. John the Baptist was a great and solemn festival of the Church, like those of the other great festivals of Martyrs, the eve or vigil of it was, in the early ages, commemorated with appropriated ceremonies. The public devotions were kept up all night in the churches, of which the Saint was the patron, and the solemnities of the next day were ushered in amongst types and figures appropriate to the occasion. Amongst these was probably introduced a large and

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

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(796)

unusual exhibition of lights to typify the Baptist who, in the Gospel, is called by the Saviour himself "A burning shining Light." What could have been more natural than that the early Christian Authorities would have directed the people to light their anniversary fires on the eve of this Saint, and thus give to the national custom a Christian instead of a Pagan significance? To this feeling, most likely is due the transfer of the fires to the 23rd. of June and, perhaps too, this perpetuation to this day amongst the people.

Gebelin, in his "Allegories Orientales" accounts in the following manner for the custom of making fires on Midsummer Eve.

"Can one" says he "omit to mention here the St. John's fires, those sacred fires kindled about midnight, on the

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

527 These races were first held on St.
541 Roque's Feast day in consequence of
776 the working of miraculous cures of
755 the plague by St. Roque who was
796 specially invoked by persons afflicted,
195 while stricken himself with the desease, at Piacenza, in Italy.

THE "VITTORIA"

527 ***Nativity of the Blessed Virgin Mary***

[796] The 8th. of September, the day dedicated to the Nativity of the Blessed Virgin Mary, is no doubt the grandest and the most popular day for the people of these Islands.

Both the streets and church of Senglea—the town in which the feast is celebrated—present on this occasion a most lively appearance.

[184] The grand illumination and the

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

liberation of the Maltese from the yoke of the Saracens by Count Roger of Normandy in the year 1090.

A liberal programme is now annually arranged by the Committee embracing every kind of attraction at Notabile.

PILGRIMAGES TO MELLEHA (*)

On the last two Sundays of September, every year, the roads leading to Melleha are alive with merry parties, especially country people, on their way to that village, in order to visit the

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(*) Melleha is a village some 10½ miles distant from Valletta, and about an hour's ride from St. Paul's Bay. It is renowned for the very old, perhaps the oldest, Sanctuary in the world, dedicated to the B. Virgin. This Sanctuary was founded by St. Paul, the great Apostle of the Gentiles, while he was in Malta (58 A. D.) for the convenience of the faithful who lived in those neighbourhoods. Over the small altar is a picture of St. Mary, covering another old drawing of the same, executed by St. Luke.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

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only know that the word "Gaugau" is derived from the Syrian word *hagogo* which means a ghost and most probably was introduced here by the Phoenicians.

BOGEY-MAN

• 796

The ancient Maltese thought, and insisted upon others believing, that the Bogey-man wanders about our streets during the winter nights.

The Bogey-man is described as a hideous animal partaking of the nature of an ox, a ram and a donkey, going about until it comes to the first house which has been unfairly possessed, in order that with its hideous cries it might frighten the inmates.

Parents and nurses are still in the habit of frightening the little ones with the Bogey-man in order to induce them to go to sleep.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

THE GHOST OF THE HOUSE

776 777 825 Some of our people believe in what they call *Il Hâres*—and some of our country-folk still say that this *hâres* exists in the shape af an old black serpent which guards the house and bestows riches and good luck on the children born in that house.

It is held extremely unlucky to kill the old black serpent, as after its death great misfortunes will befall the members of the family.

GOOD LUCK

787 823 [779] Many believe in their fortune or luck (especially maidens) according to the figures formed by melted lead.

On the Feast of St. John—24th of June—some lead is melted and immediately poured into a vessel containing

8:Brockman T-5 (no date) 1938
EZ6 Malta EZ6

852 787 not the trade the child was to follow, but the deity whose particular care the child should be. Corn, sacred to Ceres the Earth-Mother, alone remains.

•776 It will not, unfortunately, be long before the little Maltese makes the acquaintance of the Bogey-man. He is called *Babau*, and differs very little from the English bogey-man. He is black, and lurks in corners, cupboards, behind trees, and in ill-lit streets. Sometimes he will assume the shape of an ox, a ram, or a homely donkey. In Malta he has one virtue. He prefers to haunt those whose possessions have been unfairly come by. If Grez and Zeppu go in fear of *Babau* they have in the *Hares* a friend and protector.

Il Hares—for thus he, or it, is always referred to—takes many forms and performs a variety of tasks. It is possible that *Hares* is the generic name for several spirits, some good, some evil; but the children's *Hares* is our old friend Puck, or Robin Goodfellow. He appears to good children in the form of a little black dwarf, and taking them by the hand leads them off to play with him in some hidden world of his own where fair gardens, luscious sweetmeats, and marvellous toys abound. Only one condition attaches to these secret visits: the *Hares* must never be betrayed to parents or grown-ups. Should his visits be discussed with adults the gates of his magic world are for ever shut upon the garrulous child. I know a grown woman, sensible and devout, who tells of meeting the little black *Hares* frequently when she was a child. She firmly believes in him.

For the adult the *Hares* is a more fearsome creature. Some say that every household has its own particular guardian spirit, sometimes materialized as a black snake. The snake must be treated with respect. If it is injured, calamity will overtake the house and all who dwell in it. This snake would seem to be African in origin. The Bantu races, notably the Zulus, believe that their guardian spirits take upon them the body of a black snake.

8:Brockman T-5 (no date) 1938
EZ6 Malta EZ6

There is a *Hares*, too, who guards all hidden treasure. If you are a deserving person he will lead you to the treasure; but you must never, on pain of death by strangulation, tell anyone how you discovered it. 776●

There are persistent tales in Malta of a priceless treasure, hidden by the builders of the prehistoric temples. This treasure is known as "The Golden Bull," and is guarded by a most terrible and powerful *Hares*. No one has ever found it because, though some few have been selected by the *Hares* to be led to its hiding place, they have been unable to keep his secret, and he has strangled them together with the friends in whom they have confided.

There seems little reason to doubt that the Golden Bull is a legacy of the old gods—possibly of Mithra or Osiris—and that the great snake-like *Hares* who guards the treasure is no other than Set, guardian of the underworld. Perhaps the Bull exists, hidden deep in one of Malta's many caves. [174]

There may be peasants who know where it is. Amongst the moor-folk of Devon and the peasants of Ireland there are many who know the whereabouts of the "crocks of gold," buried by the Pixies and the leprechauns; but none would dare disturb "Fairy Gold." So it is with the Maltese peasant. He would be a bold man who had dealings with the "Golden Bull."

From a very tender age the little Maltese will be occupied in learning his Catechism and the significance of the rites and ceremonies of his faith. Though busied in this way there will be time, in the long winter evenings, for "Fairy Tales." Usually one member of the family will be able to read. If none can read someone will certainly know all the old tales and legends by heart, and will be expert in the correct way of recounting them. The family will gather round the story-teller and all, from grandmother to youngest grandchild, will listen with close attention to tales which many of them have heard hundreds of times. 538 [795] [912]

8:Brockman T-5 (no date) 1938
EZ6 Malta EZ6

241 823 [171] Husbandmen would still consider that queer operation as a medium of impregnation (*Dukkar*). This strange usage may, however, be traced amongst the *fellahin* of Upper Egypt, where, as Professor Sayce points out in his contribution to the *Cairene and Upper Egypt Folklore* (Folklore, Vol. XXXI, No. 2, 1920, p. 200) phallic symbols are still hung up to protect the melons and sugar-cane. The old Maltese practice of hanging up stones to the jujube-tree may therefore be considered as a modification of this early phallic worship."[1]

The sense contained in these practices requires no elucidation. The horticulturist with his camel hair brush does no better than the peasant with the male carob flowers. The votive stones are a silent appeal to the oldest and greatest of the Old Things, to the All-Father, Giver of Life and Fertility, whose ancient and enduring image, from Drizzlecombe in Devon to the High Places of Melanesia, is the Rock or Stone without shape—the altar of "The Unknown God"—"Thou art Peter and upon this Rock. . . ."

[538] Traces of this rock-cult are plentiful enough in Maltese folklore. Children who throw stones into a well or into the sea will one day have to gather them up by their eyelashes. The "old stones" (i.e. *menhir*) resent being moved and are, for that reason, twice as heavy as ordinary stones.

751 825 ●776 "St. Paul's tongue"—a valuable amulet against the evil-eye and against all venoms—takes the form of fossilized teeth found in the ancient rocks. The blessed tongue which preached the gospel of the Redeemer is enshrined for ever in rock, the symbol of the Father.

776 823 St. Paul's rock-cell, in which he is reputed to have lived, has the miraculous property that no matter how much of the rock is cut away its bulk grows no less—a clear expression

[1] Lecture by Mr. Cremona at the University of Malta in 1922.

8:Brockman T-5 (no date) 1938
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of the eternal and immutable nature of the All-Father whose symbol the rock is. 776 823

THE MONTHS

The Maltese, like the Scandinavians and the Russians, personify the months, giving to each a human character in keeping with its weather. A delightful little story called "The Gifts of the Months" serves the dual purpose of impressing the qualities of each month upon the listener, while stressing the importance of accepting the best qualities in every season without complaining about the disadvantages. Two brothers, one a poor peasant, the other a rich merchant, each meet the twelve months. On being questioned as to what people say about the months in his part of the country, the peasant recites a number of couplets in praise of each month: 539 805 821

"'Friend,' said January, 'what do people say about January in your part of the world?'[1]

The poor man answered, 'It is a month of rain and of plenty. Vegetables grow and all that your heart can desire.'

'Do you know any rhymes about it?' asked January.

'Just imagine asking!' cried the poor man. 'As many as ever you like.'

'Tell me some, please,' said January.

The poor man then repeated the three following: 'January sits in the cosiest nook in the house. A warm January makes full barns in the summer. The January moon brings the girls out of the caves for they think it is daylight.'

January smiled and the others laughed. Then February took up the running. 'Friend, what do they say about February?'

[1] GALEA AND MURRAY, op. cit.

8:Brockman T-5 (no date) 1938
EZ6 Malta EZ6

796 372 171 heathen origin. They are obviously connected with the worship of the sun, and were doubtless practised long before the Baptist was born. In old heathen times the summer and winter solstices were the two greatest and most widespread festivals in Europe.

These fires (says another writer) are evidently a remnant of the ancient Bel fires of the Druids, at the *Beil* time, which was at the beginning of May. But why do they chiefly occur on the night before the festival of the Saint, instead of the old period of *Beil* time which was the beginning of May? I do not believe that a satisfactory explanation of these circumstances has yet been given by any of the antiquaries. It was perhaps to transfer the practice or custom of lighting these fires from a pagan to a Christian object.

796 372 776 The Nativity of St. John Baptist was a great and solemn festival of the Church, like those of the other great festivals of Martyrs, the eve or vigil of it was, in the early ages, commemorated with appropriate ceremonies. The public devotions were kept up all night in the churches, of which the Saint was the Patron, and the solemnities of the next day were ushered in amongst types and figures appropriate to the occasion. Amongst these was probably introduced a large and unusual exhibition of lights to typify the Baptist who, in the Gospel, is called by the Saviour himself 'A burning, shining light.' What could have been more natural than that the early Christian authorities would have directed the people to light their anniversary fires on the eve of this Saint, and thus give to the national custom a Christian instead of a pagan significance? To this feeling, most likely, is due the transfer of the fires to June 23rd, and perhaps, too, this perpetuation to this day amongst the people.

8:Brockman T-5 (no date) 1938
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788 palaces and "prairie oysters." Out into the still, shadowed
178 villages. Not those which fringe the military roads, but those lying in quiet hollows, away from the smell of petrol.

Let us sit for a while on some low wall and be silent.

It will seem that all the world sleeps. Only the darkness beneath walls and in windows and deep-cut doorways will be astir with a ghostly wakefulness. We shall see the little, sleeping houses and the quiet fields, stretching out in gentle waves of purple shadow and moonlit stone. There will be a wayside shrine, with an oil lamp burning fitfully in the light wind that heralds "Dawn's left hand." The sculptured saint will be deep in shadow save for the halo of yellow light painting strange meaning on the graven face, now smiling, now troubled.

Without warning the silence will be riven by the great shout of Musta's bell—like the voice of some titanic muezzin, calling from the minaret of heaven. The voices of all the bells will call, then, to each other. Some deep, manly baritones. Some high-pitched, boyish trebles. Some sweet and womanly, others cracked and querulous like the shrill chatter of crones.

The darkness will seem to stir ominously. The votive flame will flicker madly and die almost away. The protecting ox-horns above dim windows will seem to be shaken by an unseen hand. At last the bells will be silent, but there is no more stillness. All about us, from within every squat dwelling, there comes a murmuring—eerie, guttural, rising and falling in unfamiliar cadence—the voices of the peasants praying.

•[776] It is "The Hour of the Departed," when every uneasy soul, every wandering sprite and *hares* is free to be abroad; when every devout peasant stirs restlessly at the sound of the bells, wakes and prays that the Restless Ones may be granted peace and that the Evil Ones be kept at bay.

The Old Things are awake. In every patch of darkness